

## 6-8 Argument Writing Agenda: December 13, 2013

### **Reading Standards:**

- **Key Ideas and Details:** Cite textual evidence that most strongly supports an analysis of what the text says explicitly as well as inference drawn from the text.
- **Integration of Knowledge and Ideas:** Analyze a case in which two or more texts provide conflicting information on the same topic and identify where the texts disagree on matters of fact or interpretation.

### **Writing Standards**

- **Argument Writing:** Write arguments to support claims with clear reasons and relevant evidence.
- **Research to Build and Present Knowledge.** Draw evidence from literary or informational texts to support analysis and reflection.

### **TASK 1:** Warm-up

Literature explores the Human Condition in its many forms. But how do we define the Human Condition? And how do we help students understand the implication of this universal theme and apply the lens of the Human Condition to their reading of literature and their lives.

**Task 1.a:** Immanuel Kant was a German philosopher (1724-1804) who primarily viewed human nature in terms of reason. Consider Kant's perspective on Pure Reason below. How does this perspective inform our understanding of the Human Condition?

*"Human reason has this peculiar fate that in one species of its knowledge it is burdened by questions which, as prescribed by the very nature of reason itself, it is not able to ignore, but which, as transcending all its powers, it is also not able to answer."*

How does this perspective inform our understanding of the Human Condition?

**Task 1.b:** According to the **Glossary of Rhetorical Terms**, a definition/extended definition is: *A writing strategy that describes the nature of an abstract or concrete subject. Extended definition is a kind of essay based on that definition, expanding its scope by considering larger issues related to the subject (for example, the different ways in which different groups of people might define a term like freedom).*

As we read literature and informational texts to write arguments, we are going to continuously touch back and reconsider our essential question: What *is* the Human Condition and how does reading literature help us to better understand humanity, the human condition, and ourselves? In doing so we will be gathering evidence to develop an extended definition of the Human Condition, which will in turn inform our future reading of literature.

Fill in the first concentric circle in the essential question organizer, First I'm Thinking...with your thoughts about and current understanding of the Human Condition.

**TASK 2:** Read the three texts with a common theme: Perseverance in the face of adversity.

**Argument Prompt:** Friedrich Nietzsche, a German philosopher (1844-1900), once said, "What doesn't kill you makes you stronger." Do you agree? Do difficult experiences make us stronger, or break us down? Use evidence from the three texts to support your answer.

**Task 2a-z:** Lesson sequence to support students reading and argument writing.

**TASK 3:** Read the four texts with a common theme: The individual's relationship to society.

**Task 2.a:** The authors of "Meditation XVII" and "The Meditations" suggest that each individual is an important part of society. How do they use symbolism to develop this idea? Explain one symbol from each passage, including their specific meanings. Use evidence from both passages to support your response.

**Task 2.b:** The title "Indian Education" refers to more than just formal schooling in Sherman Alexie's text. Discuss the *implications* of this title in relationship to the various lessons the narrator learned over the course of his school years.

**Task 2.c:** The first three passages share a common perspective about the individual's relationship to his or her community. What is this shared perspective? Does passage four communicate the same view? Use evidence from at least three of the texts, one of which must be passage four, to support your answer in an extended multi paragraph essay. Be sure to answer all parts of the question.

**TASK 4:** *Now* what are you thinking about the Human Condition? Given our reading and consideration of the two themes (individual's relationship to community and persevering in the face of adversity) add your new thoughts to the next concentric circle on the EQ organizer.

**Guiding Question:** What is the human condition, and how does literature help us to understand it?

Now I'm thinking...

Now I'm thinking...

Now I'm thinking...

First I'm thinking...

### 3 TEXTS WITH A COMMON THEME: Perseverance in the face of adversity

**TEXT 1 (article): “The Gift of Adversity”** By Norman E. Rosenthal, M.D., Clinical Professor of Psychiatry, Georgetown Medical School

How often have you heard people say, after sustaining a major trauma, "It was terrible at the time, but it turned out for the best?" Can this really be true, or are they kidding themselves? Was it really a change for the better or just a rationalization to make them *feel* better?

What got me thinking along these lines was a decision to write a collection of stories about lessons I had learned from events in my life and in the lives of others I have known. On reflection, I realized that my most valuable lessons arose from difficulties and setbacks I had to confront, and imperfections I had to accept. Paradoxically, these adversities yielded unexpected gifts.

Before going any farther, I should emphasize the obvious: Adversity is in many ways undesirable -- like when dog bites man. At its worst, adversity can be paralyzing, disabling or even fatal. On the other hand, it is interesting to consider what Shakespeare called the sweet uses of adversity, comparing them to the precious jewel in the head of an ugly and venomous toad. Nietzsche agreed, famously declaring that, "What doesn't kill you makes you stronger." Such observations led me to my latest book, *The Gift of Adversity*.

But anecdotes aside, was Nietzsche right? What does science have to say about the matter? In 2004, Richard G. Tedeschi and Lawrence G. Calhoun of the University of North Carolina Charlotte defined a concept they called posttraumatic growth (PTG). They write that, "the frightening and confusing aftermath of trauma, where fundamental assumptions are severely challenged, can be fertile ground for unexpected outcomes that can be observed in survivors."

I can personally attest to the accuracy of their statement. Here is a description of how I felt, after I was stabbed, nearly to death.

As I recovered physically, a new urgency stirred inside me, or rather, it felt as though something entered me from the outside -- a force, a power, a drive -- that directed me to create, produce and reproduce. I was like someone swept along in the thrall of a post hypnotic suggestion. My senses were heightened for everything, including a powerful sense of time passing. I had enormous appreciation for being alive. I felt I had to do things with my life -- and quickly. I could relate to people who feel as though they have been born again.

Apparently this type of change is common, and Tedeschi and Calhoun emphasize that PTG is "a consequence of attempts to re-establish some useful basic cognitive guides for living." The field of PTG is part of the exciting new discipline of positive psychology in which researchers and clinicians strive to understand how to boost psychological health and happiness, not simply to reverse sorrow and distress.

Psychologist Mark Seery and colleagues analyzed data from a national survey and concluded that, "a history of some lifetime adversity predicted better mental health and psychological well-being than did a history of no adversity or high adversity." Seery's group followed up with a prospective study in which they assessed past history of adversity in 147 participants and then gave them two challenge tests: one negative -- having them plunge hands into ice cold water -- and one positive -- giving them an intelligence test. As with their earlier survey findings, the researchers observed that those people with intermediate histories of adversity showed more resilience on both tests than those at either extreme of the spectrum (no adversity or a high degree of adversity).

Such findings may lead us to conclude that Nietzsche was only partially correct, though it hardly improves the epigram to say, "What doesn't kill you makes you stronger -- unless it almost kills you."

Studies like those of Seery and colleagues are undoubtedly important, but because they are confined to the laboratory and span just a short period, they probably underestimate the transformative powers of adversity -- how hardship toughens us, deepens our understanding of life and of ourselves and, in the end, leaves us with hard-earned wisdom -- the bittersweet fruit of adversity. It is that type of transformation that I have sought to capture and communicate in my new book *The Gift of Adversity*.

# Summary Text Organizer

Name (s) \_\_\_\_\_

Period \_\_\_\_\_

Title \_\_\_\_\_  
Author \_\_\_\_\_  
Topic \_\_\_\_\_

Connection/Question  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Connection/Question  
\_\_\_\_\_  
\_\_\_\_\_  
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Connection/Question  
\_\_\_\_\_  
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Important detail in the text  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Important detail in the text  
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\_\_\_\_\_  
\_\_\_\_\_

Important detail in the text  
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\_\_\_\_\_  
\_\_\_\_\_

Important detail in the text  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Main Idea Statement** (What is the writer saying about the topic?)  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Use the important details to *determine* main idea, but **DO** NOT discuss the important details in the main idea statement!

**Summary** (Use the main idea and important details to write a summary of the text.)

In \_\_\_\_\_ by \_\_\_\_\_ the author claims that \_\_\_\_\_  
S/he supports this by saying \_\_\_\_\_  
Additionally, \_\_\_\_\_  
and \_\_\_\_\_  
Therefore \_\_\_\_\_

# Power Verbs

Name: \_\_\_\_\_

Period: \_\_\_\_\_ Date: \_\_\_\_\_

When we write about text we need to be specific about *what the author is doing*. Power verbs help us to analyze text, rather than just retell what we read. These are our Session 2 Power Verbs.

<b>demonstrate</b> (v)	<b>VERB:</b> to explain or show clearly by providing proof or evidence
<b>Synonyms</b> _____ _____ _____ _____	<b>VERB:</b> The author <b>demonstrates</b> the importance of a positive mindset by describing the impact it has on our relationships and opportunities. <i>your sentence</i> _____ _____
<b>argue</b> (v)	<b>VERB:</b> to present reasons for or against a position
<b>Synonyms</b> _____ _____ _____ _____	<b>VERB:</b> In the article, he convincingly <b>argues</b> that a plant based diet has more impact on the environment than any other human action. <i>your sentence</i> _____ _____
<b>emphasize</b> (v)	<b>VERB:</b> to give something special importance in speech or writing; to stress
<b>Synonyms</b> _____ _____ _____ _____	<b>VERB:</b> Sandra Cisneros <b>emphasizes</b> the significance of community and culture by creating a strong, individual voice for each of her characters. <i>your sentence</i> _____ _____
<b>analyze</b> (v)	<b>VERB:</b> to study something closely by breaking it into parts
<b>Synonyms</b> _____ _____ _____ _____	<b>NOUN:</b> Shakespeare is masterful at <b>analyzing</b> human nature in his dramas. <i>your sentence</i> _____ _____
<b>evaluate</b> (v)	<b>VERB:</b> to examine something to determine its value, quality or importance
<b>Synonyms</b> _____ _____ _____ _____	<b>ADJ:</b> The text <b>evaluates</b> the effectiveness of a later start time at school. <i>your sentence</i> _____ _____

"You may encounter many defeats, but you must not be defeated. In fact, it may be necessary to encounter the defeats, so you can know who you are, what you can rise from, how you can still come out of it."

— [Maya Angelou](#)

"Things don't go wrong and break your heart so you can become bitter and give up. They happen to break you down and build you up so you can be all that you were intended to be."

— [Charles Jones](#), [Life is Tremendous](#)

"Adversity is like a strong wind. I don't mean just that it holds us back from places we might otherwise go. It also tears away from us all but the things that cannot be torn, so that afterward we see ourselves as we really are, and not merely as we might like to be."

— [Arthur Golden](#), [Memoirs of a Geisha](#)

"Hardships make or break people."

— [Margaret Mitchell](#), [Gone with the Wind](#)

"I've learned that everything happens for a reason," the yogi Krishnan told him. "Every event has a why and all adversity teaches us a lesson... Never regret your past. Accept it as the teacher that it is."

— [Robin S. Sharma](#), [The Monk Who Sold His Ferrari](#)

"Extraordinary people survive under the most terrible circumstances and they become more extraordinary because of it."

— [Robertson Davies](#)

"Even in its darkest passages, the heart is unconquerable. It is important that the body survives, but it is more meaningful that the human spirit prevails."

— [Dave Pelzer](#), [A Child Called "It"](#)

"So it is more useful to watch a man in times of peril, and in adversity to discern what kind of man he is; for then at last words of truth are drawn from the depths of his heart, and the mask is torn off, reality remains."

— [Titus Lucretius Carus](#)

"Nothing in the world is worth having or worth doing unless it means effort, pain, difficulty... I have never in my life envied a human being who led an easy life. I have envied a great many people who led difficult lives and led them well."

— [Theodore Roosevelt](#)

## Possible Sentence Stems:

- The quote \_\_\_\_\_ from \_\_\_\_\_ embodies the spirit of \_\_\_\_\_ in \_\_\_\_\_. Fore example...
- Although \_\_\_\_\_ struggled significantly when \_\_\_\_\_, you could say he \_\_\_\_\_ articulates it perfectly when s/he said \_\_\_\_\_.
- The quote \_\_\_\_\_ from \_\_\_\_\_ exemplifies \_\_\_\_\_'s experiences in \_\_\_\_\_. When \_\_\_\_\_ happened s/he \_\_\_\_\_ instead of \_\_\_\_\_, demonstrating \_\_\_\_\_.
- (Start with quote) \_\_\_\_\_ illustrates the truth in this statement when \_\_\_\_\_.
- Although \_\_\_\_\_ encounters hardships throughout the novel, I would contend that s/he endured these difficulties in a way that demonstrates \_\_\_\_\_. Because as \_\_\_\_\_ said \_\_\_\_\_.
- (Start with quote). The significance of this statement is apparent when you consider \_\_\_\_\_'s experiences in \_\_\_\_\_.
- When \_\_\_\_\_ happens, it seems that \_\_\_\_\_ is crushed by life. However, s/he overcame this difficult situation by \_\_\_\_\_. This example of perseverance was perfectly captured by \_\_\_\_\_, who stated \_\_\_\_\_.



### **3 TEXTS WITH A COMMON THEME: Perseverance in the face of adversity**

#### **TEXT 2 (Poem): “Invictus” by William Ernest Henley**

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how strait the gate,  
How charged with punishments the scroll.  
I am the master of my fate:  
I am the captain of my soul.

## TEXT 3 (speech): “We Shall Overcome” by Lyndon B. Johnson

*In this eloquent speech to the full Congress, President Lyndon B. Johnson used the phrase “we shall overcome,” borrowed from African American leaders struggling for equal rights.*

*The speech was made on Monday, March 15, 1965, a week after deadly racial violence had erupted in Selma, Alabama, as African Americans were attacked by police while preparing to march to Montgomery to protest voting rights discrimination.*

*That discrimination took the form of literacy, knowledge or character tests administered solely to African Americans to keep them from ever registering to vote.*

*Civil rights leader Rev. Dr. Martin Luther King and over 500 supporters had planned to march from Selma to Montgomery to register African Americans to vote. The police violence that erupted resulted in the death of a King supporter, a white Unitarian-Universalist Minister from Boston named James J. Reeb.*

*A second attempt to march to Montgomery was also blocked by police. It took Federal intervention via the ‘federalizing’ of the Alabama National Guard and the addition of over 2,000 other guards to ensure protection and allow the march to begin.*

*On Sunday, March 21st, 1965, the march to Montgomery finally began with over 3,000 participants, under the glare of worldwide news coverage.*

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I speak tonight for the dignity of man and the destiny of Democracy. I urge every member of both parties, Americans of all religions and of all colors, from every section of this country, to join me in that cause.

At times, history and fate meet at a single time in a single place to shape a turning point in man's unending search for freedom. So it was at Lexington and Concord. So it was a century ago at Appomattox. So it was last week in Selma, Alabama. There, long suffering men and women peacefully protested the denial of their rights as Americans. Many of them were brutally assaulted. One good man--a man of God--was killed.

There is no cause for pride in what has happened in Selma. There is no cause for self-satisfaction in the long denial of equal rights of millions of Americans. But there is cause for hope and for faith in our Democracy in what is happening here tonight. For the cries of pain and the hymns and protests of oppressed people have summoned into convocation all the majesty of this great government--the government of the greatest nation on earth. Our mission is at once the oldest and the most basic of this country--to right wrong, to do justice, to serve man. In our time we have come to live with the moments of great crises. Our lives have been marked with debate about great issues, issues of war and peace, issues of prosperity and depression.

But rarely in any time does an issue lay bare the secret heart of America itself. Rarely are we met with a challenge, not to our growth or abundance, or our welfare or our security, but rather to the values and the purposes and the meaning of our beloved nation. The issue of equal rights for American Negroes is such an issue. And should we defeat every enemy, and should we double our wealth and conquer the stars, and still be unequal to this issue, then we will have failed as a people and as a nation. For, with a country as with a person, “what is a man profited if he shall gain the whole world, and lose his own soul?”

There is no Negro problem. There is no Southern problem. There is no Northern problem. There is only an American problem.

And we are met here tonight as Americans--not as Democrats or Republicans; we're met here as Americans to solve that problem. This was the first nation in the history of the world to be founded with a purpose.

The great phrases of that purpose still sound in every American heart, North and South: "All men are created equal." "Government by consent of the governed." "Give me liberty or give me death." And those are not just clever words, and those are not just empty theories. In their name Americans have fought and died for two centuries and tonight around the world they stand there as guardians of our liberty risking their lives. Those words are promised to every citizen that he shall share in the dignity of man. This dignity cannot be found in a man's possessions. It cannot be found in his power or in his position. It really rests on his right to be treated as a man equal in opportunity to all others. It says that he shall share in freedom. He shall choose his leaders, educate his children, provide for his family according to his ability and his merits as a human being.

To apply any other test, to deny a man his hopes because of his color or race or his religion or the place of his birth is not only to do injustice, it is to deny Americans and to dishonor the dead who gave their lives for American freedom. Our fathers believed that if this noble view of the rights of man was to flourish it must be rooted in democracy. This most basic right of all was the right to choose your own leaders. The history of this country in large measure is the history of expansion of the right to all of our people.

Many of the issues of civil rights are very complex and most difficult. But about this there can and should be no argument: every American citizen must have an equal right to vote. There is no reason which can excuse the denial of that right. There is no duty which weighs more heavily on us than the duty we have to insure that right. Yet the harsh fact is that in many places in this country men and women are kept from voting simply because they are Negroes.

Every device of which human ingenuity is capable, has been used to deny this right. The Negro citizen may go to register only to be told that the day is wrong, or the hour is late, or the official in charge is absent. And if he persists and, if he manages to present himself to the registrar, he may be disqualified because he did not spell out his middle name, or because he abbreviated a word on the application. And if he manages to fill out an application, he is given a test. The registrar is the sole judge of whether he passes this test. He may be asked to recite the entire Constitution, or explain the most complex provisions of state law.

And even a college degree cannot be used to prove that he can read and write. For the fact is that the only way to pass these barriers is to show a white skin. Experience has clearly shown that the existing process of law cannot overcome systematic and ingenious discrimination. No law that we now have on the books, and I have helped to put three of them there, can insure the right to vote when local officials are determined to deny it. In such a case, our duty must be clear to all of us. The Constitution says that no person shall be kept from voting because of his race or his color.

We have all sworn an oath before God to support and to defend that Constitution. We must now act in obedience to that oath. Wednesday, I will send to Congress a law designed to eliminate illegal barriers to the right to vote. The broad principles of that bill will be in the hands of the Democratic and Republican leaders tomorrow. After they have reviewed it, it will come here formally as a bill. I am grateful for this opportunity to come here tonight at the invitation of the leadership to reason with my friends, to give them my views and to visit with my former colleagues.

I have had prepared a more comprehensive analysis of the legislation which I had intended to transmit to the clerk tomorrow, but which I will submit to the clerks tonight. But I want to really discuss the main proposals of this legislation. This bill will strike down restrictions to voting in all elections, federal, state and local, which have been used to deny Negroes the right to vote.

This bill will establish a simple, uniform standard which cannot be used, however ingenious the effort, to flout our Constitution. It will provide for citizens to be registered by officials of the United States Government, if the

state officials refuse to register them. It will eliminate tedious, unnecessary lawsuits which delay the right to vote. Finally, this legislation will insure that properly registered individuals are not prohibited from voting. I will welcome the suggestions from all the members of Congress--I have no doubt that I will get some--on ways and means to strengthen this law and to make it effective.

But experience has plainly shown that this is the only path to carry out the command of the Constitution. To those who seek to avoid action by their national government in their home communities, who want to and who seek to maintain purely local control over elections, the answer is simple: open your polling places to all your people. Allow men and women to register and vote whatever the color of their skin. Extend the rights of citizenship to every citizen of this land. There is no Constitutional issue here. The command of the Constitution is plain. There is no moral issue. It is wrong--deadly wrong--to deny any of your fellow Americans the right to vote in this country.

There is no issue of state's rights or national rights. There is only the struggle for human rights. I have not the slightest doubt what will be your answer. But the last time a President sent a civil rights bill to the Congress it contained a provision to protect voting rights in Federal elections. That civil rights bill was passed after eight long months of debate. And when that bill came to my desk from the Congress for signature, the heart of the voting provision had been eliminated.

This time, on this issue, there must be no delay, or no hesitation, or no compromise with our purpose. We cannot, we must not, refuse to protect the right of every American to vote in every election that he may desire to participate in.

And we ought not, and we cannot, and we must not wait another eight months before we get a bill. We have already waited 100 years and more and the time for waiting is gone. So I ask you to join me in working long hours and nights and weekends, if necessary, to pass this bill. And I don't make that request lightly, for, from the window where I sit, with the problems of our country, I recognize that from outside this chamber is the outraged conscience of a nation, the grave concern of many nations and the harsh judgment of history on our acts.

But even if we pass this bill the battle will not be over. What happened in Selma is part of a far larger movement which reaches into every section and state of America. It is the effort of American Negroes to secure for themselves the full blessings of American life. Their cause must be our cause too. Because it's not just Negroes, but really it's all of us, who must overcome the crippling legacy of bigotry and injustice.

And we shall overcome.

As a man whose roots go deeply into Southern soil, I know how agonizing racial feelings are. I know how difficult it is to reshape the attitudes and the structure of our society. But a century has passed--more than 100 years--since the Negro was freed. And he is not fully free tonight. It was more than 100 years ago that Abraham Lincoln--a great President of another party--signed the Emancipation Proclamation. But emancipation is a proclamation and not a fact.

A century has passed--more than 100 years--since equality was promised, and yet the Negro is not equal. A century has passed since the day of promise, and the promise is unkept. The time of justice has now come, and I tell you that I believe sincerely that no force can hold it back. It is right in the eyes of man and God that it should come, and when it does, I think that day will brighten the lives of every American. For Negroes are not the only victims. How many white children have gone uneducated? How many white families have lived in stark poverty? How many white lives have been scarred by fear, because we wasted energy and our substance to maintain the barriers of hatred and terror?

And so I say to all of you here and to all in the nation tonight that those who appeal to you to hold on to the past do so at the cost of denying you your future. This great rich, restless country can offer opportunity and education and hope to all--all, black and white, North and South, sharecropper and city dweller. These are the enemies: poverty, ignorance, disease. They are our enemies, not our fellow man, not our neighbor.

And these enemies too--poverty, disease and ignorance--we shall overcome.

Now let none of us in any section look with prideful righteousness on the troubles in another section or the problems of our neighbors. There is really no part of America where the promise of equality has been fully kept. In Buffalo as well as in Birmingham, in Philadelphia as well as Selma, Americans are struggling for the fruits of freedom.

This is one nation. What happens in Selma and Cincinnati is a matter of legitimate concern to every American. But let each of us look within our own hearts and our own communities and let each of us put our shoulder to the wheel to root out injustice wherever it exists. As we meet here in this peaceful historic chamber tonight, men from the South, some of whom were at Iwo Jima, men from the North who have carried Old Glory to the far corners of the world and who brought it back without a stain on it, men from the east and from the west are all fighting together without regard to religion or color or region in Vietnam.

Men from every region fought for us across the world 20 years ago. And now in these common dangers, in these common sacrifices, the South made its contribution of honor and gallantry no less than any other region in the great republic.

And in some instances, a great many of them, more. And I have not the slightest doubt that good men from everywhere in this country, from the Great Lakes to the Gulf of Mexico, from the Golden Gate to the harbors along the Atlantic, will rally now together in this cause to vindicate the freedom of all Americans. For all of us owe this duty and I believe that all of us will respond to it.

Your president makes that request of every American.

The real hero of this struggle is the American Negro. His actions and protests, his courage to risk safety, and even to risk his life, have awakened the conscience of this nation. His demonstrations have been designed to call attention to injustice, designed to provoke change; designed to stir reform. He has been called upon to make good the promise of America.

And who among us can say that we would have made the same progress were it not for his persistent bravery and his faith in American democracy? For at the real heart of the battle for equality is a deep-seated belief in the democratic process. Equality depends, not on the force of arms or tear gas, but depends upon the force of moral right--not on recourse to violence, but on respect for law and order.

There have been many pressures upon your President and there will be others as the days come and go. But I pledge to you tonight that we intend to fight this battle where it should be fought--in the courts, and in the Congress, and the hearts of men. We must preserve the right of free speech and the right of free assembly. But the right of free speech does not carry with it--as has been said--the right to holler fire in a crowded theatre.

We must preserve the right to free assembly. But free assembly does not carry with it the right to block public thoroughfares to traffic. We do have a right to protest. And a right to march under conditions that do not infringe the Constitutional rights of our neighbors. And I intend to protect all those rights as long as I am permitted to serve in this office.

We will guard against violence, knowing it strikes from our hands the very weapons which we seek--progress, obedience to law, and belief in American values. In Selma, as elsewhere, we seek and pray for peace. We seek

order, we seek unity, but we will not accept the peace of stifled rights or the order imposed by fear, or the unity that stifles protest--for peace cannot be purchased at the cost of liberty.

In Selma tonight--and we had a good day there--as in every city we are working for a just and peaceful settlement. We must all remember after this speech I'm making tonight, after the police and the F.B.I. and the Marshals have all gone, and after you have promptly passed this bill, the people of Selma and the other cities of the nation must still live and work together.

And when the attention of the nation has gone elsewhere they must try to heal the wounds and to build a new community. This cannot be easily done on a battleground of violence as the history of the South itself shows. It is in recognition of this that men of both races have shown such an outstandingly impressive responsibility in recent days--last Tuesday and again today.

The bill I am presenting to you will be known as a civil rights bill. But in a larger sense, most of the program I am recommending is a civil rights program. Its object is to open the city of hope to all people of all races, because all Americans just must have the right to vote, and we are going to give them that right.

All Americans must have the privileges of citizenship, regardless of race, and they are going to have those privileges of citizenship regardless of race.

But I would like to caution you and remind you that to exercise these privileges takes much more than just legal rights. It requires a trained mind and a healthy body. It requires a decent home and the chance to find a job and the opportunity to escape from the clutches of poverty.

Of course people cannot contribute to the nation if they are never taught to read or write; if their bodies are stunted from hunger; if their sickness goes untended; if their life is spent in hopeless poverty, just drawing a welfare check.

So we want to open the gates to opportunity. But we're also going to give all our people, black and white, the help that they need to walk through those gates. My first job after college was as a teacher in Cotulla, Texas, in a small Mexican-American school. Few of them could speak English and I couldn't speak much Spanish. My students were poor and they often came to class without breakfast and hungry. And they knew even in their youth the pain of prejudice. They never seemed to know why people disliked them, but they knew it was so because I saw it in their eyes.

I often walked home late in the afternoon after the classes were finished wishing there was more that I could do. But all I knew was to teach them the little that I knew, hoping that I might help them against the hardships that lay ahead. And somehow you never forget what poverty and hatred can do when you see its scars on the hopeful face of a young child.

I never thought then, in 1928, that I would be standing here in 1965. It never even occurred to me in my fondest dreams that I might have the chance to help the sons and daughters of those students, and to help people like them all over this country. But now I do have that chance.

And I'll let you in on a secret--I mean to use it. And I hope that you will use it with me.

This is the richest, most powerful country which ever occupied this globe. The might of past empires is little compared to ours. But I do not want to be the president who built empires, or sought grandeur, or extended dominion.

I want to be the president who educated young children to the wonders of their world. I want to be the President who helped to feed the hungry and to prepare them to be taxpayers instead of tax eaters. I want to be the

President who helped the poor to find their own way and who protected the right of every citizen to vote in every election. I want to be the President who helped to end hatred among his fellow men and who promoted love among the people of all races, all regions and all parties. I want to be the President who helped to end war among the brothers of this earth.

And so, at the request of your beloved Speaker and the Senator from Montana, the Majority Leader, the Senator from Illinois, the Minority Leader, Mr. McCulloch and other members of both parties, I came here tonight, not as President Roosevelt came down one time in person to veto a bonus bill; not as President Truman came down one time to urge passage of a railroad bill, but I came down here to ask you to share this task with me. And to share it with the people that we both work for.

I want this to be the Congress--Republicans and Democrats alike--which did all these things for all these people. Beyond this great chamber--out yonder--in fifty states are the people that we serve. Who can tell what deep and unspoken hopes are in their hearts tonight as they sit there and listen? We all can guess, from our own lives, how difficult they often find their own pursuit of happiness, how many problems each little family has. They look most of all to themselves for their future, but I think that they also look to each of us.

Above the pyramid on the Great Seal of the United States it says in latin, "God has favored our undertaking." God will not favor everything that we do. It is rather our duty to divine His will. But I cannot help but believe that He truly understands and that He really favors the undertaking that we begin here tonight.

President Lyndon B. Johnson - March 15, 1965





claim

Difficult Experience 1

How the Character Persevered

What the character learned about him/herself

Relevant evidence from another text

Difficult Experience 2

How the Character Persevered

What the character learned about him/herself

Relevant evidence from another text

Difficult Experience 3

How the Character Persevered

What the character learned about him/herself

Relevant evidence from another text

#### **4 TEXTS WITH A COMMON THEME: The individual's relationship to community**

**As you do a close reading of the texts annotate your questions, connections, and significant ideas in the text.**

##### **Text 1: *Meditation XVII* by John Donne**

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were. Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

##### **Text 2: From *The Meditations* by Marcus Aurelius**

A branch cut off from the adjacent branch must of necessity be cut off from the whole tree also. So too a man when he is separated from another man has fallen off from the whole community. Now as to a branch, another cuts it all, but a man by his own act separates himself from his neighbor when he hates him and turns away from him, and he does not know that he has at the same time cut himself off from the whole social system. Yet he has this privilege certainly from Zeus who framed society, first it is in our power to grow again to that which is near to us, and again to become a part which helps to make up the whole.

However, if this kind of separation happens often, it makes it difficult for that which detaches itself to be brought to unity and to be restored to its former condition. Finally, the branch, which from the first grew together with the tree, and has continued to have one life with it, is not like that which after being cut off is then ingrafted, but it is something like what the gardeners mean when they say that it grows with the rest of the tree, but has not the same mind with it.

##### **Text 3: "Compassion and the World" by H.H. the Fourteenth Dalai Lama**

*Individual happiness can contribute in a profound and effective way to the overall improvement of our entire human community.*

Because we all share an identical need for love, it is possible to feel that anybody we meet, in whatever circumstances, is a brother or sister. No matter how new the face or how different the dress and behavior, there is no significant division between us and other people. It is foolish to dwell on external differences, because our basic natures are the same. Ultimately, humanity is one and this small planet is our only home. If we are to protect this home of ours, each of us needs to experience a vivid sense of universal altruism. It is only this feeling that can remove the self-centered motives that cause people to deceive and misuse one another. If you have a sincere and open heart, you naturally feel self-worth and confidence, and there is no need to be fearful of others. I believe that at every level of society—familial, tribal, national and international—the key to a happier and more successful world is the growth of compassion. We do not need to become religious, nor do we need to believe in an ideology. All that is necessary is for each of us to develop our good human qualities. I try to treat whoever I meet as an old friend. This gives me a genuine feeling of happiness. It is the time to help create a happier world.

## Text 4: “Indian Education” by Sherman Alexie

### First Grade

My hair was too short and my U.S. Government glasses were horn-rimmed, ugly, and all that first winter in school, the other Indian boys chased me from one corner of the playground to the other. They pushed me down, buried me in the snow until I couldn't breathe, thought I'd never breathe again.

They stole my glasses and threw them over my head, around my outstretched hands, just beyond my reach, until someone tripped me and sent me falling again, facedown in the snow.

I was always falling down; my Indian name was Junior Falls Down. Sometimes it was Bloody Nose or Steal-His-Lunch. Once it was Cries-Like-a-White-Boy, even though none of us had seen a white boy cry.

Then it was Friday morning recess and Frenchy SiJohn threw snowballs at me while the rest of the Indian boys tortured some other *top-yogh-yaught* kid, another weakling. But Frenchy was confident enough to torment me all by himself, and most days I would have let him.

But the little warrior in me roared to life that day and knocked Frenchy to the ground, held his head against the snow, and punched him so hard the my knuckles and the snow make symmetrical bruises on his face. He almost looked like he was wearing war paint.

But he wasn't the warrior. I was. And I chanted *It's a good day to die, it's a good day to die*, all the way down to the principle's office.

### Second Grade

Betty Towle, missionary teacher, redheaded and so ugly that no one ever had a puppy crush on her, made me stay in for recess fourteen days straight.

“Tell me you're sorry,” she said.

“Sorry for what?” I asked.

“Everything,” she said and made me stand straight for fifteen minutes, eagle-armed with books in each hand. One was a math book; the other was English. But all I learned was that gravity can be painful.

For Halloween I drew a picture of her riding a broom with a scrawny cat on the back. She said that her God would never forgive me for that.

Once, she gave the class a spelling test but set me aside and gave me a test designed for junior high students. When I spelled all the words right, she crumpled up the paper and made me eat it.

“You'll learn respect,” she said.

She sent a letter home with me that told my parents to either cut my braids or keep me home from class. My parents came in the next day and dragged their braids across Betty Towle's desk.

“Indians, indians, indians.” She said it without capitalization. She called me “indian, indian, indian. “

And I said, *Yes I am, I am Indian. Indian, I am.*

## Fourth Grade

"You should be a doctor when you grow up," Mr. Schluter told me, even though his wife, the third grade teacher, thought I was crazy beyond my years. My eyes always looked like I had just hit-and-run someone.

"Guilty," she said. "You always look guilty."

"Why should I be a doctor?" I asked Mr. Schluter.

"So you can come back and help the tribe. So you can heal people."

That was the year my father drank a gallon of vodka a day and the same year that my mother started two hundred quilts but never finished any. They sat in separate, dark places in our HUD house and wept savagely.

I ran home after school, heard their Indian tears, and looked in the mirror. *Doctor Victor*, I called myself, invented an education, and talked to my reflection. *Doctor Victor to the emergency room.*

## Sixth Grade

Randy, the new Indian kid from the white town of Springdale, got into a fight an hour after he first walked in to the reservation school.

Stevie Flett called him out, called him a squaw man, called him a pussy, and called him a punk.

Randy and Stevie, and the rest of the Indian boys, walked out into the playground.

"Throw the first punch," Stevie said as they squared off.

"No," Randy said.

"Throw the first punch," Stevie said again.

"No," Randy said again.

"Throw the first punch!" Stevie said for the third time, and Randy reared back and pitched a knuckle fastball that broke Stevie's nose.

We all stood there in silence, in awe.

That was Randy, my soon-to-be first and best friend, who taught me the most valuable lesson about living in the white world: *Always throw the first punch.*

## Ninth Grade

At the farm town high school dance, after a basketball game in an overheated gym where I had scored twenty-seven points and pulled down thirteen rebounds, I passed out during a slow song.

As my white friends revived me and prepared to take me to the emergency room where doctors would later diagnose my diabetes, the Chicano teacher ran up to us.

"Hey," he said. "What's that boy been drinking? I know all about these Indian kids. They start drinking real young."

Sharing dark skin doesn't necessarily make two men brothers.

## **Eleventh Grade**

Last night I missed two free throws, which would have won the game against the best team in the state. The farm town high school I played for is nicknamed the “Indians,” and I’m probably the only actual Indian ever to play for a team with such a mascot.

This morning I pick up the sports page and read the headline: INDIANS LOSE AGAIN.

Go ahead and tell me none of this is supposed to hurt me very much.

## **Twelfth Grade**

I walk down the aisle, valedictorian of this farm town high school, and my cap doesn’t fit because I’ve grown my hair longer than it’s ever been. Later, I stand as the school-board chairman recites my awards and accomplishments, and scholarships.

I try to remain stoic for the photographers as I look toward the future.

Back home on the reservation, my former classmates graduate: a few can’t read, one or two are just given attendance diplomas, most look forward to the parties. The bright students are shaken, frightened, because they don’t know what comes next.

They smile for the photographer as they look back toward tradition.